

of the times, and in the conviction of our ultimate victory, there is still in the moral and political atmosphere of society, and the events which are every day transpiring around us, too much evidence of the giant strength and all-pervading power of slavery, to allow us to indulge this feeling permanently, or to relax for one moment our efforts.

3. Resolved, That the fact intimated in the annual report, that the signs of Anti-Slavery progress are less cheering in the religious circles than in other departments of society, and that the churches and clergy compare unfavorably in respect with the politicians and political parties of the country, is sufficient of the character of our prevailing religion, and justifies the estimate put upon its ministers by the friends of freedom.

4. Resolved, That the nomination, by the Democratic party, of General Cass for the Presidency—a man who has shown himself by his apathy and crawling servility to the slave power, and utterly recalcitrant to all just, moral and political principles—proves the so-called Democracy of the country, a sham in its professions, and in its actions one of the deadliest foes to freedom.

5. Resolved, That the Whig party is no better than its rival; and has no proved itself by the nomination for the Presidential chair of a man only distinguished by his extensive slave possessions, and his achievements in wars waged for the preservation and extension of slavery.

6. Resolved, That a party that can profess to be opposed to slavery—as a large portion of the Whig party does—and then nominate for the head of the government a large slaveholder, and a man whose whole interests are identified with the slave system—that can profess to be opposed to lavishing political honors on military chieftains, and then seek to elevate a military chieftain to the highest honor in the gift of the people—that can declare their opposition to all wars of aggression, and especially to the late infamous war of aggression against Mexico, and then nominate for the chief office of the government, a man who has confessedly done more than any other to render that war popular, is a party without consistency, without principle, and without any claim to the respect, much less the support of any true friend of freedom.

[Resolutions 7, 8, 9 and 10 were given in last week's Liberator.]

11. Resolved, That this Society places no confidence on any measures for the abolition of slavery at the South, or the release of the people of the North from the guilt of its support, that are not directed primarily to a change of public sentiment; that in its belief a radical change of public sentiment is all that is needed to the accomplishment, in their proper succession, of both of these events; and that the only means to be relied on for effecting this change is the dissemination of Anti-Slavery truth and its consistent maintenance on the part of abolitionists.

Then adjourned to 2 1-2 o'clock, P. M.

Afternoon Session.
The President in the Chair.
The following resolution was offered by Samuel Rhoads; debated by Thomas Hambleton, Taylor of Virginia, Lucretia Mott, E. M. Davis, C. L. Remond, Eli Hambleton, George W. Taylor, James N. Buffum, Thos. Whitson, and W. W. Brown, and adopted, viz:

Resolved, That the members of this Convention, and abolitionists generally, in declaring that they will have no union with slaveholders, do in effect announce to the world that they will not contribute their aid to support slavery; consequently, consistency, sincerity and duty require that they abstain from the use of the products of slave labor.

The following resolution, reported by the Business Committee, was then taken up and adopted, and the Fair Committee were authorized to appoint the committee provided for in the resolution, and to announce their names in the Pennsylvania Freeman.

Resolved, That the annual Fair held in Philadelphia under the care of a committee of the Philadelphia Female Anti-Slavery Society, commends itself to the continued support of abolitionists in the city and country; and that a committee be appointed, of friends in the different neighborhoods, to co-operate with the committee of the Philadelphia Society in holding the Fair at the close of the year.

The following resolutions were then reported by the Business Committee, viz:

Resolved, That to the anti-slavery movement, more than to any other influence, is owing the quiet endurance with which the slaves of our Southern States have borne the many wrongs which are continually inflicted upon them; and that this opinion is corroborated by the fact that no attempt at insurrection has been made since the organization of the American Anti-Slavery Society, (though before that event such efforts were made,) as well as by the uniform testimony of fugitive slaves themselves, that the knowledge, imperfect though it be, which is extensively diffused among them, of our efforts for their deliverance, is one of the strongest motives which influence them to an unrelenting endurance of their sufferings.

Resolved, That this Society sympathize deeply with those noble men Drayton and Sayres, of the schooner Pearl, in their generous effort for the liberation of slaves held by laws sanctioned and sustained by the people of this nation at large; and that we will do all in our power to sustain the determination exhibited by their persecutors to consign them for life to the dungeons of the capital of this model republic.

On motion of Lucretia Mott, it was ordered to amend the above resolution by inserting a clause expressive of the deep sympathy of this Society with Samuel D. Burris, now undergoing the penalty of a similar offence in one of the jails of the State of Delaware.

The motion met the unanimous assent of the meeting.

Resolved, That this Society cordially recommend the National Anti-Slavery Standard, Pennsylvania Freeman, and Liberator, to the patronage of all, as efficient and uncompromising advocates of unadulterated Anti-Slavery doctrine; and that every person interested, be requested to act as an agent to increase the number of subscribers to these effective instrumentalities in the cause of the slave.

The first of these resolutions was opposed by Wm. W. Brown, L. Mott, L. Coates, P. Pillsbury, and Thos. Earle, and rejected.

The next was advocated by J. N. Buffum, and C. L. Remond, and adopted.

And the last, after some pertinent remarks by Rowland Johnson and Parker Pillsbury, was passed.

The following resolutions were offered by the Business Committee; the first three on their own behalf, and the remaining two on behalf of others, but for want of time were not acted upon.

Resolved, That the working-men of the North have submitted to be taxed for slavery, in the following, among other ways:

Louisiana was purchased at fifteen millions of dollars, for a slave State.

Florida for five millions, and for the same purpose. For butchering and banishing the Seminole Indians were paid forty millions more. For the invasion and conquest of Mexico, one hundred millions, more or less, besides immense sums to slaveholders for their rascally slaves.

Resolved, That to accomplish these objects, the South has been permitted to fill almost every high office with men of her own selection, usually slaveholders, while the North bears most of the burden of expenses in sustaining the Government.

Resolved, That if Northern working-men, or any part of them, to the north, added to injury, or being called, —as they often are at the South,—peasants, 'menials,' and 'lower orders,' and even to be told that they 'have no right to vote' at all; if they quietly submit to these outrages, then indeed are they most illustrious examples of non-resistance Christianity, or else, what slaveholders call them, a degraded and inferior class of beings, fit only to be slaves.

Whereas, one of the main purposes of our Fathers in forming this government, was to secure the blessings of liberty, for themselves and their posterity, and whereas, they and their successors have, from that day to this, proclaimed this country an asylum for the oppressed of all nations.

ment, as will make the tyrant quake with fear, and the oppressed feel that his cause is glorious, and that the approbation of the world is his.

Resolved, That although this Society may not sanction or encourage political action as a means of abolishing slavery; we nevertheless recommend to those who do use the elective franchise at the coming election, to make their votes tell against the extension of the infernal system.

The Committee of Ways and Means reported that they had received in cash \$219.55 and in pledges \$346, making a total of \$565.55.

After a song by Wm. W. Brown and others, the meeting adjourned.

HAWORTH WETHERALL,
Recording Secretary.

THE LIBERATOR.

BOSTON, SEPTEMBER 1, 1848.

PRO-SLAVERY PHASES.

Many have been the phases of Pro-Slavery. Like the poor, we have, and ever have had, it with us. It is an essential element in the diagnosis of slavery.

As inseparable from it as the symptom from the disease, of which it is a part, as well as a sign. As long as that fatal disorder is permitted to revel in the veins of our body politic, of our social and religious system, so long will this indication of its existence endure. The disease may be at the heart while the symptom is on the surface or at the extremities; but they are still correlatives, and depend the one on the other. The symptom is ever changing its character and shifting its place; but it is none the less the sympathetic attendant of the disease. We may modify its appearance or alter its position by empiric nostrums; but there is only one radical cure for it, and that is the extinction of the disease it indicates. Pro-slavery pursues slavery as its shade. The shadow may change its shape a thousand times, according to the altitude of the sun and the relations of the objects among which it falls; but it can cease from the earth only by the disappearance of the black horror which projects it.

It has been curious and edifying to watch the gradual changes which have come over the manifestation of the pro-slavery heart of the Nation, from time to time, for the last eighteen years. First of all, it rejoiced in a supreme and profound contempt for the ridiculous assaults of the vulgar and fanatical Abolitionists upon the Sanctified Slave System. It hardly deigned to know of the existence of themselves, or of their agitation. The Colonization Scheme having received the seal of the slaveholders' approval, was as near an approach to an interference with Slavery as it ventured to make. A general and genuine indifference as to the condition of Slavery and the wrongs of the Slaves, pervaded society. People had almost forgotten them; or if they ever thought of them, it was only as appendages to the glory and dignity of the elegant gentlemen and ladies who condescended every summer to be entertained at their expense. If one of the slaves in attendance on one of these Northern progresses presumed to secrete himself, lawyers of the highest respectability, and men of more than common humanity in common matters, thought it not shame to assist in the hunt for him. The humanity of the negro, whether bond or free, was scarcely recognized.

But the South was wiser than the North, and the Slaveholders knew by an instinct sure than reason, that Slavery, to be safe, must be let alone. That if breathed upon, the charm would be broken. That if the stone was thrown, the Giant must die. They neither felt, nor affected to feel, any contempt for the sayings and doings of the Abolitionists. They called upon their Northern allies to prove their fidelity, by putting down this Agitation; and they enforced their requisition with indefinite threats of Dissolving the Union, and with more specific ones of diverting Southern trade into other channels. Then was the Era of Public Meetings in all the great cities, at which the chief men were set to perform the rites of homage to Slavery; which were duly and necessarily followed by propitiatory sacrifices of public peace, private property and personal rights, offered by the sacerdotal hands of Mobs. There was but one voice heard from the high places, from Legislatures, Courts of Justice, Exchanges, Presses and Pulpits, all denouncing the Abolitionists and deprecating their Agitation. Even the guarded and qualified testimony of Channing was almost more than men could bear. And when John Quincy Adams was engaged in the first desperate encounters of his struggle with the Slave Power for the simple right of Petition, knowing men shook their heads and said—"The old man will find himself expelled, yet, if he is not careful!" And the shake of the head being interpreted, signified, "and serve him right too!"

And then Pro-Slavery began to rage in the Churches, and the Ecclesiastical traffic with the South, in Theology and Ministers, to be vindicated. Then the ecclesiastical thumb-screws were applied to ministers and church-members, suspected of this taint of heresy, which resulted in New-Organization and Third Party. And so the everlasting presence of Pro-Slavery has been continued, in one shape or another, unto this day. Still the shape it now wears is very different from what it has been at different points of its history. Its substance is the same, but its dress is changed. It has had at least to assume virtue, if it had it not, and to pay the tribute of hypocrisy which Vice is forced to render to Virtue. Thus the State and the Church have endeavored to write themselves down Anti-Slavery in resolutions, while they were voting for the most incorrigible slaveholders for office, and giving the right hand of religious fellowship to revered and devout man thieves. There is, probably, as much genuine, hearty, cordial Pro-Slavery now as there ever was; but it has, at least, to put on the garb and air of Anti-Slavery, and to try to look as much like it as possible. It is from the indifferent, the thoughtless, the inconsiderate, the imperfectly informed, that the ranks of the Abolitionists have been recruited, and it is among such that the change has been brought about.

This change, such as has been wrought, and that now in progress, the Abolitionists claim as the just and necessary fruit of their agitation. Their impotency which would make itself heard, and their assiduity in providing the people with facts and arguments, and, as it were, compelling their attention, have enlightened those who only need light, and made those who prefer darkness, for very shame, assume the part and affect the air of the children of light. Multitudes actually are, and many more pretend to be, brought up to the point of opinion and progression which the Abolitionists occupied when they were mobbed a dozen or fifteen years ago. The successive developments which they have made as to the relations of slavery to the Church and the State, and of the consequent duty of the enemies of Slavery, have been successive touchstones to try the temper of the public mind, at different points of time, and to bring into action whatever latent pro-slavery it contained. The Abolitionists have not created the pro-slavery element which has manifested itself in various ways, from time to time,—they have only excited

it. And it is curious that, notwithstanding all the specious professions of Anti-Slavery with which the air is fulsome, a genuine abolitionist, or Anti-Slavery Meeting, is as sure of calling out the pro-slavery spirit, as in 1835. To this truth our Refuge of Oppression bears witness, from week to week. We fear that Sanctuary will not be left unto us desolate as long as Slavery endures.—q.

IRELAND.

The advice by the Britanna, which arrived here on the 26th, bringing dates to the 12th, confirm all the opinions we have been expressing as to the course and the result of the insurrectionary movement in Ireland. It is completely crushed, and Smith O'Brien and most of the other leaders, in custody. No head was made against the government forces, and the preparations of the insurgents appear to have been as imperfect and insufficient as those of the government were complete and thoroughly appointed. It was a most hopeless affair,—and a hopeless insurrection, especially when a deliberate and not a sudden one, is a very wicked thing. For it disturbs the peace and happiness of a nation, and endangers the lives and liberties of impulsive and imperfectly informed people, with no justifying prospect of any beneficial result. We do not believe that the Young Ireland leaders had any design originally of bringing about the state of things in which they have just found themselves. But they played with edge-tools, and have cut their fingers. They talked about fighting, and were taken at their word. And when the time of fighting came, they found that armies are not raised, disciplined, provisioned and maintained by talk. And fighting being now reduced to an exact science, there was nothing left for them but to give in.

We are sorry for these Hotspots who have got themselves into this scrape, and heartily wish they would get out of it. As to the American Sympathizers, said to be under arrest, they will receive but little sympathy in return for that they went to show. They are only a grade better than the patriots, Irish and American, who stay quietly in this country, and try to fan the fires of a bungling rebellion, and manufacture lying news to extort a few more farthings from the exultant emigrants from Ireland. And we are sorry for this vain attempt, because it will retard the day of such redress and amelioration as English legislation can afford. It must come, but what has happened neither produces the state of things nor the state of mind, to hasten it. But though the rebellion is crushed for the time being, the discontents which underlie the heaving masses remain. The volcano may be quiet, but the central fires are still at work. There is no cure for mis-government, but good government,—no remedy for injustice, but justice. These things the Irish must and will have, in the same proportion at least as their fellow-subjects of Great Britain. But the way to achieve them is that indicated by the great O'Connell. Unarmed, peaceful agitation, acting on public opinion, and through public opinion on Parliament, is the certain weapon of this victory. It is a weapon which spikes cannon and turns aside the edge of the sword. No army is a match for it. No government can resist it.—q.

TAYLOR'S LAST.
We made a suggestion, some time since, either in this paper or the Standard, that the Whigs would never elect a President till they had found a candidate that could neither read nor write. Or, at least, until they could treat him as the undutiful father and guardians in plays do their daughters and wards, and lock him up from the use of pen, ink and paper. This last course they pursued as to Harrison, and so they were able to elect him. But Mr. Clay played the Roman fool, and fell upon his pen, murdering himself and all the hopes of his party with a most ruthless suicide. And now General Taylor shows the most rapid symptoms of this epistolomania, threatening a melancholy end to himself and the Whigs. Besides all his former letters, and his cool permission to the Whigs, to elect him, provided it were not as a Whig, he wrote a letter of three lines, while since, to a Mr. Lippard, stating that he accepted the Philadelphia nomination, as he had all others offered to him, and as he would have accepted that of Baltimore had it been offered. He doesn't want to be President, nor he! But he is too obliging a gentleman to refuse any invitation from any body. He accepted the Whig nomination as Benedict married, 'out of great persuasion and partly to save her life!' And the poor Whigs were fain to have him on his own terms. But now comes the hardest rub of all. He has given them a fresh proof of what they have to expect after matrimony. And they are no Petrarches to tame such a Katherine. A portion of the most fanatical of the Slaveholders, Slaveholders of the Slaveholders, disatisfied with the nomination of Cass and of Fillmore, held a meeting at Charleston, and nominated Gen. Taylor as President, and G. S. Butler, as Vice President! And this nomination Gen. Taylor ACCEPTS! The Atlas and Daily Advertiser publish the correspondence, and the Courier Taylor's answer, without a word of comment. No doubt they would be well content to purchase the privilege of putting their snouts into the national trough at the cost of Fillmore, though it will not do to say so. But the letter is like to make trouble in New York, where the Whigs look upon it as an insult to Fillmore, and it may result in the nomination of Clay. The following is Mr. Fringle's letter to Gen. Taylor, and his reply.—q.

From the Charleston Courier, Aug. 22d.

GEN. TAYLOR'S ACCEPTANCE OF THE NOMINATION AT CHARLESTON.

CHARLESTON, S. C. 26th July, 1848.

SIR:—In conformity with the desire of my fellow-citizens, I have the honor herewith to transmit to you a newspaper containing an account of a very large meeting of the Democratic citizens of Charleston, S. C., held for the purpose of selecting you as their candidate for the Presidency of the United States. Over this meeting, the agreeable duty of presiding was assigned to me. The preamble and resolutions adopted at it, so fully explain the views of my fellow-citizens as to need no comment from me. Permit me, however, on my part to add, that with a confidence in that honesty and independence of purpose which you have exhibited in every position in which it has been your lot to serve your country, I entertain the fullest conviction that should it be our good fortune to see you elected to that high station, you will so administer the laws of our country that each section of it will be protected in the rights which it was intended by the framers of the Constitution should be guaranteed to all by that noble instrument; which can only prove inadequate when it is perverted by designing or mischievous politicians.

I am, sir, with high consideration and respect,
Your obedient servant,
WM. BULL FRINGLE.

GEN. Z. TAYLOR.

BATON ROUGE, La., Aug. 9, 1848.

SIR:—I have the honor to acknowledge the receipt of your communication of the 26th ultimo, officially announcing to me my nomination for the Presidency, by a large meeting of the Democratic citizens of Charleston, South Carolina, held in that city on the 20th ultimo, and over which you were the presiding officer.

The deliberate expression of the friendly feeling existing towards me among a large and respectable portion of the citizens of your distinguished State, has been received with emotions of profound gratitude; and though it be but a poor return for such a high and unthought honor, I beg them to accept my heartfelt thanks.

Concluding that this nomination, like all others which I have had the honor to receive from assemblies of my fellow-citizens in various parts of the

Union, has been generously offered to me without pledges or conditions, it is thankfully accepted. And I beg to assure my friends, in whose behalf you are acting, that should it be my lot to fill the office for which I have thus been nominated, it shall be my increasing effort in the discharge of its responsible duties to give satisfaction to my countrymen.

With the assurance of my high esteem, I have the honor to be
Your obt. servt.,
Z. TAYLOR.

WM. B. FRINGLE, Esq., President,
&c., Charleston, S. C.

THE MOB ON CAPE COD.

We subjoin a communication from a friend, describing a most disgraceful scene, which seems to carry us back to the days of 1835. We are informed that this letter contains a very mild and temperate account of this affair, which we have had described as wantonly ferocious and vindictive. Another account may be looked for next week. We had not heard of this outrage until after the Leader of this week was in the printer's hands. But that a proof is this of what we there say, that a genuine Abolitionist, or Anti-Slavery Meeting will be as sure of calling out the pro-slavery spirit as in 1835! The cure, of which the boasted prevalence of Free Soil principles is symptomatic, is very far from being a radical one.—q.

MOB ON CAPE COD.

WEST HARTWICK, August 28, 1848.

MR. GARRISON:—Dear Sir:—Being a stranger to you, and never before having written for publication, you may perhaps deem some apology necessary for intruding on your time and patience; but the scenes that I have been enacted this day in East Hartwick are a sufficient apology for every individual in the community that has the least regard for the rights of man, the liberty of the press, freedom of thought and speech, the right of free discussion, untried by mobocracy, or that has the least idea of humanity in or about him, to raise his voice in tones of thunder in condemnation of such an outrage. Being one of those whose life is on the ocean wave, principally, my means of information have been very limited of acquiring a knowledge of the anti-slavery cause, and I listened to-day for the first time to an exposition of its principles from the lips of a number of champions of freedom, among whom were Parker Pillsbury, S. S. Foster, Lucy Stone, and W. W. Brown; and for the first time in my life I heard truth proclaimed fearlessly and publicly, regardless of the anathemas of the churches and clergy of our land. Being attached to a vessel here, and at leisure, I availed myself of the opportunity of attending the anti-slavery meeting, and most richly was I repaid. There heard the principles of Anti-Slavery fully, fairly and honorably discussed, and there too I saw the principles of Northern as well as Southern slavery fully and practically carried out.

Demonstrations of a mob were manifest quite early in the day, but they did not rally sufficient force to commence operations till near the close of the afternoon meeting; and then commenced a scene such as I was unwilling to believe human beings, wearing the human form, capable of perpetrating, until convinced by ocular demonstration. Cries of "Haul them out," "Down with them," "Tar and feather him," "Ride him on a rail," "Pass out that nigger," with other choice selections from their vocabulary, were preliminaries. Then came the rush—the speakers were crowded or dragged from the stand, women and helpless children rushed over and trodden under foot, the speakers knocked down, their clothes torn, their bodies bruised and beaten, and the chance for their lives, I think, would have been small, had it not been for the most strenuous efforts of a few friends to protect them. As they were separated, I only had a chance to observe their treatment of Mr. Foster. I have heard of hell and devils, and the scene before me had a strong tendency to induce me to believe that hell had disgorged itself, and that all the devils were let loose to destroy him. I saw him surrounded by (I should think) at least one hundred, each vying with the other which should injure him most, and he not so much as lifting a finger in self-defence. Add to this the yelling, screaming, shouting and huzzing of a hundred or two infuriated rowdies, mingled with the screams and cries of as many women and children, breaking the calm stillness of a Sabbath afternoon, and you then have but a faint idea of it. It was to me a solemn and affecting sight—it brought vividly to my mind the last tragical scene in the life of our Savior, when surrounded by the rabble, and with shouts of "Crucify him, crucify him!" I saw Mr. Foster safe from their clutches, and then, sick at heart at what I had seen, and I thought if ever I could be justified in using the Pharise's prayer, it was on this occasion, for I mentally thanked God that, lived in a community where the rights of man are more regarded and better protected than I think they are here.

I have penned these lines in a hasty, unconnected manner, to express my feelings in common with others of my seafaring brethren who were witnesses of this shameful outrage, but who are happy that their lot is cast in other places.

Yours, respectfully,
BENJAMIN F. HATHAWAY.

THE COLONIZATION SOCIETY, &c. We ask a careful reading for the article which we give this week, on the Colonization Society and its Settlements in Liberia. It is a terrible exposure of the deception which that Society has been practicing upon the American public, including many (doubtless) benevolent minds. Such, at least, can give no farther confidence or support to it.—u.

SALEM CONVENTION.
SALEM, AUG. 21, 1848.

MR. MAY:—Dear Sir:—We have had a good Convention—good in point of numbers, good attention, and good speeches. Good, I mean, for Salem, wealthy, selfish, church-bound as she is, with her fortune made, and her religion, with her ships and stores, bequeathed to the present, by the past generation. Living by the past, instead of the present, and with the moral power so low that the sturdy blows of Pillsbury at her church doors, and the surpassing eloquence of Phillips on her religious and political character, hardly arouse her from her stolid apathy.

We had, however, in the evening, a full hall; and this first Sunday Convention here, I trust, will prepare the way for others, each gaining more and more of the heart of humanity, till even the churches shall cease to be supporters of Bloodhound banners, and the angels of mercy come and take up their abode in this famous city of Peace. Miss Stone, W. W. Brown, and Buffum, each addressed the Convention; and money was taken in collection to meet the expenses of the hall. We closed at nearly 10 o'clock.

In haste,
Yours truly,
J. B. P.

TO CORRESPONDENTS.

Lucretia Mott—Her kind favor is received, and shall have a speedy insertion. We should be happy to be made the medium of her communications with the public.

J. A. M., Columbia, Mo.—We are sorry that he feels as he does; but have no complaint to make of the course he has taken.

V. N. Hurreburg, O.—We shall endeavor to find room for his communication.

W. L. N., Littlefield, N. Y.—The conduct of the Postmaster of this town is highly censurable, whether arising from negligence or a worse cause. He is legally responsible for the whole amount.—q.

COLONIZATION FRAUDS UNMASKED.

We know not that we have ever been more astonished—small faith as we have had in the Colonization scheme—than at the detailed, and apparently trustworthy statements, respecting the Colony of Liberia and its officers, recently published in the New York Day Book. The editor of that journal, and the author of the statements referred to, is Dr. Bacon, (a brother, we understand, of Rev. Leonard Bacon of New Haven,) who resided for some time in Liberia, as physician of the Colony. We have, for several weeks, been desirous of laying this subject before the readers of the Liberator, but the pressure of other matter, some of it already long delayed, has prevented.

The articles of Dr. Bacon are too long for insertion in full, but we propose giving selections so copious as will enable our readers to possess themselves of all the material facts. When this is done, we think no one of them will consider Dr. B.'s language too strong, when he speaks of the "monstrous imposture of Colonization," or blame him for giving "a thorough exposure of individual characters, in connection with this scheme of fraud." We have struck out an occasional expression or epithet, in making the following quotations, by which, however, the author's meaning is in no wise obscured or weakened. The following describes Dr. Bacon's first introduction to J. B. Pinney, afterwards Governor (?) of Liberia.

In 1836, the editor of the Day-Book, then making arrangements to go to West Africa, in order to investigate thoroughly the condition of the Liberian colony, and the operations and prospects of the Colonization scheme, (of which he then was, and from his early youth had been an enthusiastic admirer and advocate,) was introduced at his brother's house to a person called John B. Pinney, who had but a few days before returned from Liberia, where he had been for first nominally a Presbyterian missionary, and then, abandoning that sacred cause, had become a secular agent of the Colonization Society. He was a tall, well-proportioned man, with better pay, and employment much better suited to his moral character.

Being very desirous of acquiring the fullest possible knowledge of every fact concerning the Liberian colony, and considering himself eminently fortunate in such an opportunity to know the truth in a matter upon which a great purpose of life, and even life itself depended, he made this man his friend, as he supposed,—at any rate treated him like a friend,—introduced him to gentlemen, passed many hours in conversation with him, for weeks seeking to draw from him the truth in regard to the condition of Liberia, the character of the colonists, the difficulties of colonization, and the ultimate feasibility of the original scheme.

The behavior of Pinney, while at New Haven, was such as to lead to a suspicion that he was insane; indeed, a rumor of that kind had been circulated there.

A few months afterwards, the writer of this was in Africa; and from the first day of his landing on that continent till he left it, he had evidence that all which he had so audaciously learned from J. B. Pinney, was a mass of the most absurd and monstrous falsehood. One of the first things that he heard there in speaking of Pinney was, that he had been notoriously actually insane during a large portion of the time when there resident,—that he had been carefully watched for fear that he might do himself some mischief. Friends and foes were alike agreed that he was a thoroughly insane man.

The writer has now no recollection of any particular in which Pinney told him the truth in regard to Liberia, in reply to his anxious personal inquiries before going to Africa, or in published statements read as before mentioned in Africa. That many unimportant particulars were true is of course probable; but in all matters of consequence, his statements were a mass of falsehood and misrepresentation. The whole of the testimony was recollected only as a lie in the general purport, and in all particulars of any importance.

On this subject there was no difference of opinion among people in Africa acquainted with his testimony. "The one question was as to the moral or intellectual causes of this monstrous mendacity."

The following affords a glance at the condition, customs and comforts of the Colony, and shows what opportunity Dr. Bacon had to become acquainted with the same.

By a singular coincidence, it so happens that exactly nine years ago to-day, when—July 1, 1839—the editor of the Day Book, left the colony of Liberia for the last time, after a residence at Monrovia of seven months, and in other parts of what is called Liberia of about a year, in other parts of West Africa of a little more than a year. He first landed in Liberia, February 4, 1837; and consequently the whole period between his first and last sight of that very interesting country, was less than two months and one week. At several times after ceasing to reside there, he visited Monrovia, and made careful observations of the condition of the people. He was always welcomed by them with strong expressions of delight, and of hopes that he had come back to remain and resume the medical charge of the colony; and after his departure he was followed to the shore, with loud regrets that he would not stay, and with earnest entreaties that he would change his determination.

Especially was this feeling manifested when he left the colony nine years ago to-day, when—one of the colonists followed him through the bushes in the editor of the Day Book, who took the colony which conveyed him to the ship—saying, "I shall die here. O! Doctor take me with you, and I will be your servant or do anything you say." He never heard more piteous expressions of despairing misery, or more heart-rending cries of sorrow than those which mingled in the reluctant adieus of those poor exiles longing to return to their native land, and to their native slavery.

When he first left the colony and terminated his residence at Monrovia, he did so simply because his usefulness as Colonial physician was obstructed and nullified by want of food sufficient to keep his convalescent patients from starvation, and even to support himself in health and vigor, and also by the treatment which the sick emigrants received from the colonists, and by the entirely robbery perpetrated on their little stock of necessities by the thieving Liberians. He was himself robbed in repeated instances; and his native servants beaten and abused in the most shameful manner by the colonists, without possibility of redress, so that it was difficult to secure the attendance necessary to his business and his subsistence. When sick, he found that his orders in regard to the invalids were countermanded—and his treatment thwarted by the negro agents of the Society, in consequence of which, several of his patients died while he was too much enfeebled by fever to leave the house to attend to them.

Dr. Bacon, having been accused by J. B. Pinney, of "intimacy with slaveholders," while resident at Liberia, this turns the tables upon the Colonization Society and its agents; and here we shall find it testified in the most positive manner, that a large part of the trade of Liberia is carried on with the slave traders, that the present secretary of the Colony was for a long time in the employ of a slave-trader, that J. J. Roberts himself (Governor of the Colony) has afforded extensive facilities to that trade, and that the Liberian colonists themselves hold slaves!

If Dr. B.'s statements are at all to be credited, (and he has put them forward openly and circumstantially,) then is the whole scheme of the Colonization Society and its settlements in Africa, one of the greatest frauds ever practised upon this community or any other.

Respecting the charge above mentioned, Dr. B. says:—

As to "intimacy with slaveholders," his acquaintance with that class of people was made, without any overture on his part, through the unmasked agency of the colonists and Colonizationists. John N. Lewis, (one of the Liberians now in this city, and Secretary of the Colony) in July, 1837, was in

the employ of Pedro Blanco, the great Spanish slave-trader at Gambia, about sixty miles from Liberia. He was Blanco's store-keeper at Monrovia, and received a large amount of money from him in compensation for services in connection with the slave-trade, and for rent of store in connection with Blanco. These facts are so notorious that J. B. Pinney's article in the Commercial Advertiser, denouncing them, was very well substantiated by the very well educated and highly accomplished Dr. Ba-house, about thirty years old, named this gentlemanly slave-trader to Dr. Ba-house, and introduced him, of his own accord, without being invited by Dr. B. The new acquaintance was very cordial, and Dr. B. was immediately instructed at one of the military colleges of France, in which the late Duke of Orleans and Duke de Nemours were his fellow students, and he had subsequently been an officer of dragoons in the Spanish army, and served in the invasion of Tampico. He was a man of extensive reading in the literature of other countries as well as his own, and spoke four or five European languages. He conversed in English with great fluency, ease and propriety. Such a man's company was a rare and precious thing, a place, where the society of intelligent and gentlemanly people was not even to be looked for. Dr. Ba-house often used to see Dr. B. but he never called on him, though he was glad to receive Dr. Ba-house, and talk with him when he came, and frequently visited him at his house.

Monrovia was then a favorite resort of the slave-traders, (who indeed furnished a great part of the business of the Liberians,) other gentlemen of the business class were introduced to Dr. B., who always and kindly was in the same society, and he was introduced to the introduction of these interesting strangers by his friend and neighbor, introduced by Dr. James Hall (formerly Physician of the colony, and afterwards founder and General Agent of the Colonization Society, and at the present time



[Faint handwritten notes at the bottom of the page]

POETRY.

THE HOLY LAND.

[Written by Lamartine previous to his departure for Palestine, about 1835.]

I have not felt o'er seas of sand
The rocking of the desert bark;
Nor laved in Hebron's fount my hand,
By Hebron's palm trees cool and dark;
Nor pitched my tent at even-fall,
On dust where Job of old has lain,
Nor dreamed beneath its canvas wall,
The dream of Jacob o'er again.

One vast world-page remains unread;
How shine the stars in Chaldea's sky,
How smile the reverend pilgrim's tread,
How beats the heart with God so nigh—
How round gray arch and column loom,
The spirit of old time broods,
And sighs in all the winds that moan
Along the sandy solitudes!

In thy tall cedars, Lebanon,
I have not heard the nation's cries,
Nor seen thy eagles stooping down
Where buried Tyre in ruin lies.
The Saviour's prayer I have not said
In Tadmor's temples of decay,
Nor started with my dreary tread
The waste where Memnon's empire lay.

Nor have I from thy hallowed side,
Oh Jordan! heard the low lament,
Like that sad wail along thy side,
Which Israel's mournful prophet sent!
Nor thrilled within that grove lone,
Where deep in night, the Bard of Kings
Felt hands of fire direct his own,
And sweep for God the conscious strings.

I have not climbed to Olivet,
Nor laid me where my Saviour lay,
And left his trace of tears, as yet
By angel eyes unwept away;
Nor watched at midnight's solemn time,
The garden where his prayer and groan,
Wrung by his sorrow and our crime,
Rose to one listening ear alone.

I have not kissed the rock-hewn grot,
Where in His Mother's arms He lay,
Nor knelt upon the sacred spot,
Where last his footsteps pressed the clay;
Nor looked on that sad mountain head,
Nor smote my sinful breast where wide
His arms to fold the world he spread,
And bowed his head to bleed, and—died!

HOPES FOR THE FUTURE.

[A DIALOGUE.]

Friend of the People—if thy soul can see
The dawning splendors of futurity;
If to thy finer sense the truths are clear
Which we behold not, let thy light appear.

Show us their outline; manifest to men
The far-off glories hidden from their ken:
Draw back the curtain, and our hearts shall know
What gloom we quit, and to what light we go!

Man of the People—Truth abides its time,
And rolls forever in a track sublime;
There is no mist or darkness on its way,
But of man's placing;—an eternal day
Surrounds and follows it; as if mine eyes
Can bear its blaze, and trace its symmetries,
Measure its distance, and its advent wait,
I am no prophet—but I can calculate.

Friend of the People—when I look around,
I see but sorrows cumbering the ground.
I see the poor made poorer by the law,
And rulers ruling not by love, but awe.
I see the many, ignorant and bad,
Wretched and reckless, and my heart is sad.
The people suffer, and have suffered long;
Where is the remedy to right the wrong?

Man of the People—sorrows make thee blind,
Look up through tears; be hopeful for mankind.
I weep not, nor deplore, for I behold
Of the new dawn the purple and the gold—
Error is mortal—even while I look
Its inmates crumble; knowledge opens a book
In which the child may read the social plan,
And how to remedy the wrongs of man.

Friend of the People—truth is slow to cast
Its lustre on us. Falsehood shrouds the past
And dims the present. Lo! we fight and slay
While preaching peace. We hate, yet daily say,
Blessed is Love. We are a fearful crowd;
We flatter wealth, we pander to the proud,
Laud the oppressor, and in tyrants trust.
When shall such evils pass, and man be just?

Man of the People—they shall surely pass,
Be slain in right thy telescopic glass,
And thou shalt see, e'en as I see, this hour,
War and oppression, hate, and lust of power,
Dwindling and dying on the wiser earth,
Which learns to blush that e'er it gave them birth.
And Love and Labor pouring from their hands
Incessant plenty o'er the happy lands.

Friend of the People—I would fain believe,
Doubt is a pang; but when I look, I grieve
At vast impediments. How shall we smite
The armies of the wrong, that war with right?
How shall we share, among the sons of toil,
That none may lack—the corn, the wine, the oil?
Must war rampart o'er the world again,
Ere Love be law, and Mercy cease to reign?

Man of the People—not on swords and spears
Is the reliance of the coming years;
Not by the cannon's throat shall Truth proclaim
Its mighty mission—not with blood and flame
Inscribe the lessons in the book of Time;
Its strongest weapons shall be words sublime;
Its armies, thoughts; its banners, printed sheets;
Its captains, voices crying in the streets.

The Earth is good, and bountiful, and fair;
Her choicest blessings are the destined share
Of all her children, who in love combine
Wisely to labor; this the law divine
Of the new era. Mighty thoughts have sprung
From the world's throbbing heart upon the tongue—
I see the triumph, and I join the cry.
Man of the People—watch! the hour is nigh!

[Puppet-Show.]

THE OLD WORLD'S SHOUT.
A sound comes to us o'er the waves,
A shout across the sea;
The millions of the old world raise
A peal for liberty!

Ho! brothers, echo back the cry!
For well ye know the word;
Ay, let it through the welkin fly,
And o'er the deep be heard.

But hark! another longer shout!
Why echo not this song of joy?
Why, brothers, are your voices mute?
Why should it sympathy destroy?
They shout not those old words again;
Their choirs are not Liberty!
They've caught another deep refrain—
'Tis 'Death to Slavery.'

THE CHILD IN THE CRADLE.
Happy infant! in thy cradle
Endless space thou seem'st to see;
Be a man—and all creation
Is not wide enough for thee!

REFORMATORY.

THE DAY IN PROPHECY.

Commentators have usually understood the term, day, to signify, in prophetic language, a year; and interpretations have been given accordingly. On this point, however, there is room for question. An angel assured Daniel (ix. 25, 26) that, from the going forth of the commandment to rebuild Jerusalem, to the cutting off of the Messiah, should be sixty-nine weeks—that is, 483 days; and, if we find that this number of years passed between the going forth of this commandment and the crucifixion of Christ, we shall infer that, at least for that time, the prophetic day was a year. How, then, is the fact? It is stated in history, that Ezra was commissioned by Artaxerxes, 457 years before the birth of Christ—that is, about 430 years before his crucifixion. But Ezra was not authorized to rebuild Jerusalem; but the temple only. (Ez. vii. 14–26.) already rebuilt, was to be furnished by him, and the service of God, according to the law, put in operation. This commandment came forth on the first of the seventh year of Artaxerxes. (ver. 8, 9.)

But it was Nehemiah, who, (Ne. ii. 1, 5, 6) thirteen years afterwards, brought forth the commandment to rebuild the city. Hence, it will be seen, this commandment went forth, 477 years before the crucifixion of Christ. The given number of days, 483, exceeds this number of years; whence we may infer, that the prophetic day is not equal to a year. What, then, is the duration of this day?

If we suppose the historian's year to consist of 365 solar days, these 477 years reduced to 174,105 days, and this, divided by 483, gives, for the prophetic day, but a fraction over 360 solar days. It also appears that, in very early time, 360 days were considered a year; whence it seems that the prophetic day, before the coming of Messiah, was the measure of time, once called a year.

Another question, however, presents itself.—Though in the predictions of ancient events, the prophetic day be what was then called a year, might it not be that, in the predictions of later events, this day is what is now called a year?

This is the question on which we have hesitated. In our exposition on the coming of Christ, we stated according to our understanding of prophecy, that great commotions would take place in Europe, and that the power of the Pope would terminate as early as the year 1866. We say, as early, for, the papal power having risen in the year 606, its 42 months, or 1260 days, must terminate at 1866, even if the prophetic day, in these predictions, be a full year. If, however, this year be only 360 solar days, the time of these revolutions must arrive prior to that date. And let us inquire, on this supposition, when these things are to be. The 1360 prophetic days reduce to 453,600 solar days, and, since a year, in modern estimation, is 365 1/4 days, we obtain, very nearly, 1242 years, for the duration of papal power. This, added to the date of its rise, gives 1848, for the date of its termination.

We may ask, do not the transactions, going on in Europe, indicate that the fulfilment of these predictions has indeed commenced? Has Popery now the power, which it formerly had, to wear out the saints of the Most High; or to change times and laws, as it was wont to do, during the three and a half times? Daniel vii. 25.

An earthquake has evidently commenced, which, in its course, may prove such as was not, since men were upon the earth, so mightily an earthquake, and so great, (Rev. xvi. 18)—a shaking of the heavens and the earth—in which God will overthrow the throne of kingdoms, and destroy the strength of the kingdoms of the heathen. (Hag. ii. 21, 22.)

The thrice have commenced their fall; (Dan. vii. 9.) and the Ancient of Days, or (verse 26) the Judgment, which takes away the oppression of priests and monarchs, has commenced his sitting. And (verse 11) though prophecy will yet speak some great words to us, still, if we rightly understand, it will come to its certain termination, (xii. 11) within thirty years. Indeed, as some have inferred from political indications, the present Pope may possibly be the last.

In these events, (Rev. xvi. 15) Christ has 'come as a thief'; and the 'brightness of his coming' will destroy 'the man of sin.' (II. Thes. ii. 8.) Let us discern the sign of the time, and rejoice exceedingly.

O. NORCROSS.

Belchertown, July, 1848.

THE UNIVERSALIST CLERGY.

WALTHAM, Aug. 16, 1848.

DEAR SIR:—It appears that within the short time of one year, many of the clergy of the Universalist order have changed their views on the subject of the Sabbath. They were once opposed to the Orthodox on this question, and accused them of being bigoted; hence the name of Infidel was applied to Universalists, by all the evangelical portion of Christianity, (so called.) Now many of those men who were loudest for untrammelling the Sabbath of the old Jewish rituals, are the first to oppose and misrepresent the anti-sabbath movements.

No man was more liberal, in preaching and publishing his views in favor of the sentiments advanced by brother H. Ballou, 2d, on the Sabbath, than the editor of the *Trumpet*, before the call of a Convention last March. He used to contend that it was 'lawful to do good on the Sabbath day.' Now he misrepresents those who are contending for the truth, on this subject. He made known his feelings on the 24th of last March, when he applauded Abigail Folsom as she, in her maniacal ravings, disturbed the meetings at the Melodeon. He determined stamp confirmed his hate of the movements of that Convention. I noticed his conduct at that Convention through the columns of the *Liberator*, some months ago.

The Rev. S. Cobb is another who has given a false coloring to the object of the Anti-Sabbath Call. While that gentleman was a settled minister in this place a few years ago, he was most liberal on this all-important subject, never restraining his children from their sports and innocent amusements on Sunday, but allowing them the greatest latitude for their recreation. See now the change as it regards his false representations through his paper, the 'Free-man,' (falsely so called.) I know there are many of the preachers of the Universalist order who are right on this subject, and who are disgusted with Whittier and Cobb, for their misrepresentations of the men and doings of the Anti-Sabbath movement.

The Rev. H. Ballou, 2d, of Medford, is right, as has been shown through your paper; and we shall find, on a second, sober thought, many more, who will not prove recalcitrant to their first principles, which was decidedly the ground taken by the anti-sabbath men and women.

But the friends of liberty have awakened the community to their rights on this important matter, so much so, that the priests cannot arrest them with their hypocritical babblings. What are the facts in the case? Since last March, a regular train of cars running from Fitchburg to Boston every Sunday morning, and returning at evening, often full of passengers, is one of the results. And that is not all; the enterprising proprietors of the Waltham and Boston line of stages, Messrs. Alden & Mansur, proprietors, runs two trips per Sunday, which is a very great accommodation to this place. I hope next summer we shall know, that all the railroads will adopt this practice by running a train of cars from city to country, and returning in the evening; so that the people may have an opportunity to emerge from the close, unhealthy atmosphere of the city, to the balmy fields and woods of the country. I have no doubt it will soon be the case. The spell

of king-craft and priest-craft are beginning to have but little influence on the sons and daughters of liberty. We know that many of them are hypocrites, as has been shown in the former part of this communication. Their days will soon be numbered—the sooner the better, unless they can be better men. How different are these cringing, fawning sycophants when compared with that noble champion of liberty—GARRISON! His influence is being felt far and wide. The priest-ridden, by his gigantic efforts, are enabled to breathe more freely. The laborer feels himself more of a man, and contends with the aristocracy for his rights, with a bolder front than formerly. The poor down-trodden slave loves his name as soon as that name is made known to him. In fact, by his strong, uncompromising advocacy of human rights, and a firm adherence to truth and justice, he has overturned the political dynasty of this country, in a great measure, and rent the church in twain, North from South, and has shown to this priest-ridden and slaveholding country that they shall do right. May the Lord spare him to accomplish his work; which is the wish of

ANTI-SABBATHARIAN.

* That is an impossibility. Their corruption grows out of their position—it is inherent to it. We presume the priests are as good as the generality of men, before their induction into their corrupting office. It is in consequence of the power and authority with which they are vested, and the temptations to which they are thereby exposed, that they become worse than the generality of men afterward. They claim to be 'Divine'; and they ought to be endowed with a large portion of the true divinity to keep them straight, erect and pure in their position; it is such an one that poor humanity alone cannot hold with safety—and Christ does not sanction, but rather condemns it. The only way to get rid of priestcraft is to abolish the priesthood. Away with it, then!—[Print. Lib.]

DREADFUL 'SABBATH ACCIDENT.'

Papers from Portland, Me., inform us that on the afternoon of Saturday, July 22d, the wife and three children of Mr. Wm. L. Smith, and four children of Mr. John Wiley—eight persons in all—were all drowned in Portland harbor by the upsetting of a boat in which they were taking a pleasure excursion. Mr. Smith saved himself by clinging to the mast; and Mr. Stephenson who had charge of the boat, saved himself by swimming to an adjoining ledge. Mr. Wiley, who was watching for the return of his little ones when the fearful news reached him, has been in a state of delirium almost all the time since.

If this accident had occurred on a Sunday, it would, no doubt, have been trumpeted throughout the country as a solemn warning against taking pleasure excursions on that day, and a striking instance of God's interposition to punish the desecration of it. But it occurred on the Sabbath, instead of a Sunday, and hence no particular notice is taken of it, and no newspaper sermons are delivered on the occasion. For our part, we are not accustomed to regard God as employing himself on the Sabbath, much more than on other days, in capsizing sail boats and smashing railroad cars; and we are not disposed, therefore, to write a satirical homily in view of this fact. We beg leave to suggest, however, to those who are in the habit of gathering up what they call 'Sabbath Accidents,' that this one may deserve their attention quite as well as a majority of those to which their attention is given, and we think it would be especially appropriate for them to explain it so far from impairing the argument which they often frame in favor of Sunday.

Was it SABBATH-BREAKING?—The *Pittsburg Chronicle* of July 31, says that on Sunday afternoon, about 5 o'clock, Messrs. Carey and Ryan were instantly killed by lightning, as they were returning to their residence in Birmingham. They had been teaching at the Sunday School attached to St. Paul's Church. One of the junior brothers, who was between them, escaped unhurt.

HOW IT WORKS.

The Sunday cartoonists, emboldened by the recent decision of the Supreme Court of Pennsylvania, had some of the knights of the razor and scissors, in the City of Brotherly Love, arraigned last week for profaning the sanctity of the 'day of rest' in exercising their vocation, not having the fear of man before them, nor having any regard for humanly-appointed 'holiness.' The Magistrate, however, set the diabolical perpetrators at liberty, and thus declared to the world, that many things which have been done may be done again; and we have no indication of public sentiment, that the screws have been screwed too tight, and are beginning to spring. So note it be, until those who act from pure conscientious feelings in the matter have extended to them the same consideration.—*Subb. Rec.*

THE CASE OF THE BARBERS.—Yesterday, two persons belonging to the trade of barbers were heard before Alderman Mitchell, on a complaint for desecrating the Sabbath in exercising their vocation on that day. After hearing the testimony, the magistrate decided that the work performed was one of necessity, and was not punishable under the act of the Assembly; that cleanliness was an important duty enjoined by society, and if a man could not perform the operation of shaving himself with an infection of the law. The parties were accordingly discharged.—*Phil. Ledger.*

ONE OF THE RESULTS.

Sunday travelling has recently been abolished on the railroad between Albany and Schenectady. A correspondent of the New York Express says it has been done through the influence of E. C. Delavan, and that the wicked thing is to keep travellers out Sunday in the Delaware House at Albany. Be that as it may, the writer says that 'to be more wicked, the travellers catch up with hackney coaches, omnibuses, wagons, and all sorts of vehicles, to take them up to Schenectady on a Sunday, when the Union railroad takes them one way, and the Saratoga railroad another. Thus, some hundred horses or more, with half a million of drivers, are kept plodding and expiring through the streets of Albany and Schenectady, when, if the railroad was worked, there would be sinning only by the locomotive, the engineer, and two or three others. This question of Sunday travel has many sides to it. If all the railroads would stop, the case would be a little different. But when the railroads are to stop the horses and the vehicles; for at present, twenty people are moving either between Albany and Schenectady, where one would be to work if the railroad was in motion. Travellers, cut off from a given point, scold and sin, in hard words not a little. Churches have no solace for ill-natured travellers arrested away from home.'

From the Liberty Standard.

CONGRESSIONAL SABBATH-BREAKING.
The old Missouri compromise was concocted on the Sabbath day. Henry Clay tells us that the committee met, and arranged the whole thing on that day.

It will be seen by the congressional reports, that the compromise now pending in the Senate was planned, arranged, and adopted by the Committee on Sunday, July 10th. Perhaps they think it imparts a peculiar sacredness to these compromises to make them on the Sabbath. Would it not be well, for the American Tract Society to revise their tract on Sabbath desecration, and tell the people whether Southern slaveholders are 'lords also of the Sabbath?' As Gen. Taylor fought some of his battles on the Sabbath, those Christians that are supporting him would probably like to know whether he was a 'work of necessity' or 'mercy.' A revised edition of the work, adapted to the times, would probably do as much good as the premium tract on dancing.

W. D.
LT. Rev. Sidney Smith, in speaking of the prosy name of sermons, said:—They are written as if they were to be taken out of a man like Eve out of Adam, by putting him to sleep.

MISCELLANEOUS.

THE BELGIAN GIANT.

The following notice of the physical structure of one of nature's colossal specimens of humanity now exhibiting at the Boston Museum, is from the *Medical Journal* of this city.

Mons. J. A. BIRN is very appropriately announced to the public to be a giant. His magnificent organization gives us some conception of the stature, carriage, and prodigious muscular power, of the renowned champion of the Philistine army, Goliath exceeded eleven feet six inches in height. Mons. Birn measures seven feet six inches. This is being pretty tall, however, when it is recollected that some physiologists maintain that the race is growing shorter. Mr. Porter, the Kentucky giant; the Irish soldier who was here a few months ago; the celebrated giant who travelled through Europe about the year 1810; and one of the monsters raised by a corrupt soldiery to the throne of imperial Rome, were all of them superior in altitude to the extraordinary man who is the subject of these remarks. But they were not, throughout, symmetrically formed. Mons. B., on the other hand, is admirably developed; there is just enough of everything fitted to the right place, over the whole extent of his mighty framework. We do not know whether his facial expression was mild, dignified, severe, or ugly; but in regard to the representative from Belgium, all who have seen him will concur in saying that he has an excellent countenance, as well as a majestic aspect. He is independent in carriage, erect, grave, open in the legs, and a brass plate between the shoulders, the hero of Goliath wears a coat of mail, to protect his body, that weighed one hundred and eighty-nine pounds. When we called on Mons. B., he wore a frock coat that contained four yards and a half of broadcloth. The Philistine carried a spear, and Mons. B. has a beam, that has an end at one extremity which weighed twenty-two pounds and three quarters. Mons. B. raised Mr. June, of the Circus, who weighs two hundred and ten pounds, and is six feet four inches tall, from the floor with one hand, turned him somersault, and then quietly deposited him again on his feet. He assumed a position, that he could lift from the ground eight hundred pounds with his hands, and could straighten his back, when stooping, under a weight of two tons!

He was born at Spa, in Belgium, Dec. 10th, 1807. At birth he has been informed that he weighed twenty-five pounds, and measured eight inches. He was a month old when he weighed three hundred and twenty pounds. At twelve years of age he measured five feet ten inches, and at fourteen he was over six feet. Puberty commenced at thirteen. Around the calf of the leg, the girth is 22 inches; the thigh 28; and the chest 50. By profession he is an architect, but seems not to be very successful in his vocation. With regard to phenological indications, the head will probably be pronounced, by those who understand the details of the science, to be a well balanced one. We know nothing of his education further than that he discourses agreeably in French, and tolerably in English, considering that it is only about five months since he arrived in the United States. He is married, but has no children. Temperance in eating and drinking seems to have been habitual. Notwithstanding his immense size, his parents, although tall, stout people, are far from being giants—and by the side of their Herculean son, look like children. Taken, therefore, all in all, Mons. Birn is one of the greatest natural curiosities of the age, and like the astonishment of the ignorant and vain.

IRASCIBILITY OF TEMPER. The greatest plague in life is a bad temper. It is a great waste of time to complain of other people's; the best thing is to amend our own; and the next best quality is to learn to bear with what we meet in others. A bad temper is a very bad thing, and it is a great deal to resent it; and this very knowledge is worth a trifle. Irascibility is very injurious to health, and so, in fact, is every morbid indulgence of our inferior nature—low spirits, melancholy, diffidence, disinclination for ordinary duties, discontent, fretfulness, even down to mental lassitude, indolence, or despair—are very injurious to enjoyment in life, and the most prudent effort should be made to cast them all to the winds, and look unflinchingly into the truth of the fact. It is astonishing what a little reflection will do—the fears are mostly imaginary, and with one dash of resolution may all be overcome.

THE New York Sunday Mercury fires off the following squib, which, even though it touch a trifle on political corn, is too good to be lost:—

'A fiery-tempered individual, who stood six feet four in his stockings, stated to a Hunker that he was 'every inch a Whig.'
'All but your nose,' replied the latter.
'And why not my nose?'

'Because, if that were to get in among a lot of hay, it might prove to be a Barn-burner.'

DISCOVERY OF MUMMIES AT DURANGO, MEXICO. The Texas Star states that a million mummies have been discovered in the environs of Durango, in Mexico. They are in a sitting posture, but have the same wrappings, bands, and ornaments as the Egyptians. Among them was found a sculptured head with a pointed front, chaplets, necklaces, &c., of alabaster colored beads, fragments of beaded polished like ivory, fine work in elastic tissues, (probably our modern India rubber cloth), moccasins worked like those of our Indians of to-day, bones of vipers, &c. It remains to continue these interesting searches, and America will become another Egypt to antiquaries, and her ruins will go back to the oldest period of the world, showing doubtless that the ancestors of the Montezumas lived on the Nile.

THE LUNGS. To prove the soundness of the lungs, let the patient draw in a full breath, and then begin to count as far as he can, slowly and audibly, without again inflating the lungs. The number of seconds he can continue is then to be carefully noted. In confirmed consumption, the time does not exceed fifty to one hundred seconds. In pleurisy and pneumonia, it ranges from nine to four seconds. But, when the lungs are sound, the time will range as high as from twenty to thirty seconds.

Interesting to Widows.—The law Journal for July contains an eloquent opinion by Judge Lewis, delivered at the June term of the common pleas court at Lancaster, Pa., of a case where a certain man devised to his widow all his property, provided she remain a widow during her life; but in case she should marry again, his will is, she shall leave the premises, &c. The widow having married again, suit was brought by other heirs of the husband, to recover the property. Judge Lewis decided that the condition in restraint of marriage is void, and the second marriage of the widow does not divest her of her estate. The principles of morality, the policy of the nation—the doctrine of the common law—the law of nature and of God, unite in condemning as void the conditions attempted to be imposed by this testator upon his widow.—[*Minor's Journal.*]

Chloroform in Lockjaw.—Dr. Edward Spaulding of Nashua, cured a most obstinate case of lockjaw a short time since by the use of chloroform. The attack was caused by the running the head of a needle into the wrist. The spasms were very severe, but yielded at once to the chloroform, the jaws relaxing, and pain ceasing. After a time they were relaxed, and the patient was able to move his arm. The arm of the patient, however, remains almost useless, and will require sometime to restore it.—[*Nashua Telegraph.*]

A Specimen of Humanity.—A father in Poughkeepsie, named Whalan, has been sent to prison for cruelly whipping his little daughter, a child only eight years old, with a rope about a yard long and three quarters of an inch thick, and continued to lacerate her almost naked body for some twenty minutes or half an hour. The brute had been once imprisoned for beating his wife.

Firemen's Riot in Albany.—A very severe fight occurred between two of the Albany Fire Companies on Saturday evening. One man named Hanley was shot in the stomach and is not expected to recover, and another named Sampson was very severely beaten. It is supposed, with a strong show of evidence, that more or less injured. Among these were Capt. Farnsworth and Mr. P. A. Keeler, who were severely wounded.

Kentucky.—The Louisville Herald says there are about 150,000 Protestants of religion in Kentucky. In the Presbyterian church 10,000; Baptist 70,000; Methodist 25; Campbellite, 30,000.

Accident.—On Sunday morning, as the chair of Mr. W. Ashby, in which were his wife, and two ladies belonging to Salem, who were visiting in the family, was turning the corner of Court and High streets on the way to church, a wheel of the chair struck a large stump, over which the grass had grown so as to be nearly to conceal it from the view. The chair was overturned, the horse took fright, and the ladies were all much bruised and otherwise wounded. One of them, Miss Wiggins, a young lady about 22 years of age, who was driving, it was said, was seriously wounded, but we are happy to learn she was much better yesterday, and that no permanently injurious consequences are likely to follow.—[*Newburyport Herald.*]

Handsome presents.—The dry goods merchants of the city subscribed \$500, as an expression of their feeling at the rescue of young Mr. Carlos Peirce from the wreck of the *Dearborn* block, in June, and a committee which had the business in hand, have presented to Marshall Tukey an elegant silver pitcher, with an inscription commemorative of the event, which it represented, and a gold watch each, to Capt. Caleb Page and Isaac Brooks, for their services upon occasion. About \$300 were distributed among the workmen who rendered their services in rescuing Mr. Peirce.

Steamboat Explosion.—The steamer *Edward Bates* burst a boiler on the upper Mississippi on the 13th inst. Twenty-eight persons were killed and thirty were wounded. One woman died after arriving at St. Louis.

A Mass meeting, or series of meetings, of friends of Ireland, were held in New York on Monday evening, at which it is estimated 30,000 persons were present, including the receipt at the meetings, and the meetings since the meeting last week, the amount of money received was nearly \$7000.

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